

"BROAD HEADS, LONG HEADS, HIGH HEADS."

# HUMAN FACULTY

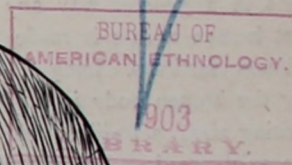
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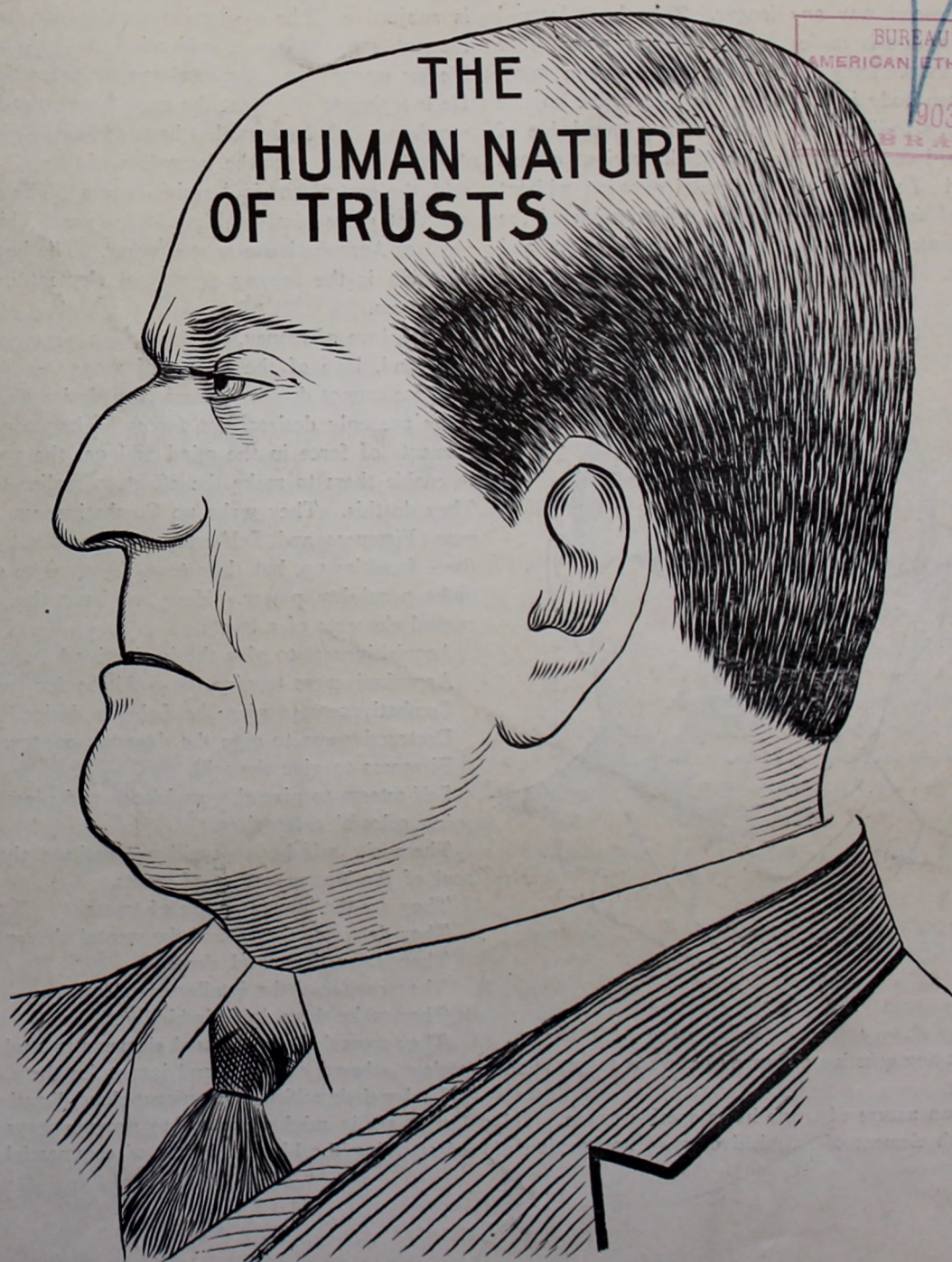
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THE  
HUMAN NATURE  
OF TRUSTS



"NOTHING BUT A BUMP"



"WONDERFUL MENTAL PHENOMENA"

Western News Company, Chicago, General Agents.



## THE HUMAN NATURE OF TRUSTS.

A human being is many sided. He is made up of primary instincts or mental elements. Each one of these mental elements has a perfectly individualized nature. There is only *one* element of a kind. To be absolutely certain in the study of any question of human nature is to perfectly understand the exact elements that constitute the particular kind of human nature under consideration. Up-to-date men and women do not consider human questions in a *general* way any longer. They have learned that human nature is made up of individual elements or primary instincts. Imagine an up-to-date surgeon treating the human body in a *general* way! Imagine anyone writing about a bodily question without any knowledge of the existence, location and function of the various organs of the body! To write about a mental question without knowledge of the existence, location and function of the various *elements* of the mind is even more ridiculous and reprehensible.



To get at any question of human nature is to get at the heart of it.

The human nature of trusts has a specific origin. This is the selfish element of Acquisitiveness. The function of

this element is completely individual. That is, it is the only element of human nature that loves *property*. It is specifically the commercial faculty. It naturally and wholly loves anything and everything that has any commercial value and desires to *own* all of these. To *possess* natural wealth in money, bonds, stocks, real estate, etc., is the only desire of this element. Hence it is the very center of the human nature of trusts.

Man in his unfoldment or evolution has found that he can *combine* many other faculties with this one to give him more power. He pools his faculties. The first combine is subjective. The subjective combination of his mental element suggests the combination of *objective* elements. He has learned that in mental concentration there is power. He is trying to carry out the same idea in business. What are the mental elements that he combines to give the talent, desire and power for the formation of trusts? As we have said, the central one is Acquisitiveness. The second is the one that gives him ambition for power. This is the element of Approbativeness, none other. The heart of human ambition is the faculty or mental element called Approbativeness.

First, love of money.

Second, love of the *power* of money.

These cannot do much more than desire *alone*, however. They are only desires, not forces. They can call on the elements of force in the mind and get the necessary help to enable them to make the effort to realize their desires. They do this. They wake up Combativeness, Destructiveness, Firmness and Self-esteem. They not only wake these faculties up, but they *push* them. The six *fuse* and make a mighty power. Here we have the fundamental mental elements of a trust:

Acquisitiveness to give the instinctive love of wealth.

Approbativeness to give the ambition for power.

Combativeness to give the fighting desire.

Destructiveness to give the dynamic energy.

Firmness to give the will.

Self-esteem to give the confidence and pleasure of managing colossal enterprises.

These six selfish propensities constitute the heart and soul of the human nature of trusts.

They *are* the human nature of trusts.

They *dominate* the rest of the mental elements.

They *down* the moral elements.

They *command* the intellectual elements.

They make them do their bidding.

They compel the intellectual elements to study, plan, formulate, scheme, originate and invent for them.

Under their selfish and unscrupulous dictation the intellect is set in mighty motion to provide ways and means of attaining the highest degree of commercial success.



These six elements are back of the intellect of Baer, of Gates and of Morgan. They dominate the rest of the elements of their mental constitutions.

None of the other elements of human nature has any desire to become powerful in a commercial sense. Certainly the moral elements give one no such desire. Think of Conscientiousness, Spirituality and Veneration taking a hand in the formation of a commercial trust. When trusts are formed these noble elements of human nature have to take back seats. They are not permitted a voice in the matter at all. If they were, none would be formed. Imagine a *moral* trust.

The intellectual faculties are put to work by the six selfish elements that constitute the human nature of trusts and made to do much hard work. To plan a trust requires the positive action of Causality, Constructiveness, Comparison, Order, Number and Locality. Right here is where trusts do some good. They develop the thinking elements of human nature and broaden the intellectual range. "It is a very ill wind that blows no good."

Should trusts be checked? Yes, by all means. They should be restrained exactly on the same ground that other selfish desires of man are restrained. Being wholly based on selfishness, it is just as much the duty of the State or Nation to restrict them as it is to restrict any other form of selfishness that has no real nature in it. The mental elements that constitute the human nature of trusts is the most powerful combination of selfish forces that can be formed by man. It is made up of a sextuple of the strongest selfish forces in mankind. Consider the selfish power in

Acquisitiveness,  
 Approbateness,  
 Destructiveness,  
 Combateness,  
 Firmness,  
 Self-esteem.

There is not a scintilla of affection, morality or spirituality in the six. These are the chief elements that make any human being selfish and dangerous. If they are permitted to go their full length, justice and liberty cannot prevail.

I have, like other people, I suppose, made many resolutions that I have broken or only half kept; but the one which I send to you, and which was in my mind long before it took the form of a resolution, is the key-note of my life. It is this—always to regard as mere impertinences of fate the handicaps which were placed upon my life almost at the beginning. I resolved that they should not crush or dwarf my soul, but rather be made to "blossom, like Aaron's rod, with flowers."—Helen Keller, from *Mind*.

### Mind Controls Body.

Herbert Spencer, in his essay on "Personal Beauty" (published in 1845 in 2d Vol. of Essays) lays down all the fundamental principles which underlie the present development of Mental Science. The difference between then and now, is that these principles are consciously applied by Mental Scientists, while Spencer intellectually perceived and only instinctively and unconsciously used. I quote a few passages:—

Does not a frown leave, by-and-by, ineffaceable marks on the brow? Is not chronic scornfulness presently followed by a modified set in the angles of the mouth? Does not that compression of the lips, significant of great determination, often stereotype itself and so give a changed form to the lower part of the face? In brief, may we not say that *expression is feature in the making*?

The framework of the face is modified by the tissues that cover it. It is an established doctrine in physiology that throughout the skeleton the greater or less development of the attached muscles, is based on the exercise of them. Hence, permanent changes in the muscular adjustments of the face will be followed by permanent changes in the osseous structure.

Transitory aspects of the face accompany transitory mental states and we consider these aspects ugly or beautiful according as we consider the mental states that accompany them ugly or beautiful. Those permanent and most marked aspects of the face, dependent on the bony framework, accompany those permanent and most marked mental states which express themselves in barbarism or civilization; and we consider those beautiful which accompany mental superiority, and those ugly that accompany mental inferiority.

It becomes an almost irresistible induction that the aspects which please us are the outward correlatives of inward perfection, while those that displease us are the outward correlatives of inward imperfection.—*October Now*.

### From the Adi Granth, the Holy Scriptures of the Skins.

By E. Martinengo-Cesaresco.

Be kind! Make this thy mosque—a fabric vast and fair;  
 Be true! Make this thy carpet, spread five times for prayer;  
 Be just! When art thou this, thy lawful meat thou hast;  
 Be good! In this behold thy God-appointed fast.

Thy cleansing rite a heart that no lustration needs,  
 Thy rosary a crown of self-forgetful deeds.



### The Effect of the Faculties Upon the Face.

The human face is a very complex affair. It is necessarily so. It must correspond in complexity with the mind back of it. The face of the animal is more simple; the face of the lower human a little more complex than that of the animal.

As a larger number of faculties are developed in one the more complex his face becomes, because of the demands made upon him by these faculties.

Faces are built. They are built by the faculties or mental elements that constitute mind.

Many of the forty-two mental elements are *closely* related to the face. They are related by nerves to the muscles of the face and the muscles are related to the bones. Hence the face is directly related to the mind as a whole. The faculties are not only builders of the face, but *operators*. They operate the jaws, lips and eyes. They open and shut them. Sometimes they *set* them and sometimes they *open* them. The mind is a plurality of faculties; the face a plurality of nerves, muscles and bones. As is the mind, then, in normal cases, so is the face.

A strong face is made so by the strong elements of the mind,—Firmness, Self-esteem, Destructiveness and Combativeness.

A sensual face is made by Amativeness and Alimentiveness.

A despondent face by Cautiousness, Approbativeness and Veneration.

A cheerful face by Hope, Mirthfulness and Spirituality.

What but Causality, Comparison and Human Nature could make an intelligent face?

We wish to emphasize this last fact.

Without these three faculties one's face would not be any more intelligent than that of a third class pig.

All facial expression is but the permanent and transient effect of the various mental faculties.

Certain faculties put bone in the face. Other faculties put flesh on it. Some faculties pull the facial muscles *down*; other faculties lift them *up*. Some make the face kind; others make it hard. Some make it square; others make it round.

The square makers are Firmness, Causality, Order and Number.

The round makers are Alimentiveness, Amativeness and Mirthfulness.

When we look at a face we immediately think of its builders. If we see a certain shaped brow we think of the faculties that make this kind of brow. If we see a certain shaped chin, we do the same. If we notice certain muscles contract we instantly think of the contractors. We know that Destructiveness contracts the muscles in one way and Mirthfulness another. We know that Cautious-

ness, Spirituality, Sublimity and Ideality will lift the brows and make one stare in "open-eyed wonder" at the danger, magnitude and mysteriousness of something. We know that Secretiveness, Acquisitiveness and Amativeness will make one drop the brows and shut the eyes and slyly and suspiciously watch one through little slits between the lids.

How much more interesting faces are when you know their causes, builders and operators. It is not very satisfactory to pick up a book in haste and find it printed in Greek when you can only read English.

No one can completely understand faces until he completely understands their builders and operators—the forty-two faculties.



*Effect of all the intellectual, esthetic, moral and spiritual faculties on the face.*

There are long faces and short faces, round faces and square faces, weak faces and strong faces, lively faces and solemn faces.

The face is a composite—a composite of forty-two characteristics. Much can be in a face. All there is of the



mind or soul can be seen in the face—by turns. A normal face stands for the whole mind, because the whole mind built it. The length, breadth and depth then of a human soul may be seen in the face.

While the whole face stands for the whole mind, the whole mind can only be seen in the *size, shape and formation* of the face, because all of the mind cannot be in action at once. Facial expressions come and go like lights and shadows. Nothing known is so changeable as the face. It will change from the kind to the severe; from the gay to the sober; from the quiet to the wide-awake almost instantaneously. How many faces a great actor can make! He can throw all the affections in the face and make it speak one word—love. A few seconds later he can throw all of the selfish elements into it and look the picture of a very demon.

Such is the relation of the face to the mind. More correctly speaking, of the connection between the different parts of the face and their builders and operators—the forty-two human faculties.

### Make Yourself What You Would Be.

[Extract from article by R. W. Conant in Saturday Evening Post.]

Many an honest fellow has followed all his life the wise maxims taught him in youth—to be sober, truthful, and industrious—only to be painfully surprised at finding himself in later life no nearer success than at the start. He is still drudging in some inferior position, perhaps getting fifteen dollars a week, and likely to get less as he grows older. He has neglected mind training, probably never thought of it.

It is a large subject. The fundamental principle of mind training is this: *You can make what you will of yourself, if you will only try hard enough.* Every desirable and helpful tendency may be developed; every undesirable or injurious one may be checked or eradicated. The shy and timid can learn to be brave and self-reliant; the slow to be quick and the quick to be sure; the careless to be systematic; the tactless to be tactful; the taciturn to be eloquent, and the loquacious to be discreet; and so on through the list. By eternal vigilance every man can solve his own "personal equation," and he can do this only through the study and practice of mental training.

In this study, as in every other, some must take a fuller and longer course than others; natural aptitude counts for much. How easy it seems to be for some fortunate individuals always to do the right thing in the right place; they please everyone without apparent effort; they make each position a stepping stone to a higher as if by magic. On them the world hastens to lavish its riches and its honors.

But those who really deserve the highest praise are the the unfortunate majority; those to whom it comes hard to do just the right thing and say just the right word, and who must acquire that skill by the severest self-discipline and sleepless vigilance. They must reckon with heredity, and there is no harder creditor. Are you naturally vivacious and talkative? Beware lest you appear too flighty for reliability in business. Are you inclined to be taciturn? A business man must learn to be "a good talker." Are you shy and reserved? People will crush your prospects with that awful epithet, "cold."

By using the algebraic formula for geometrical progressions it is easy to compute that every human being has had, as far back as the tenth generation, 5,130 ancestors. Roughly speaking, that covers about 300 years. If we go back further, say to 1300 A. D., each of us has had 10,485,780 forbears. Each of these ancestors has bequeathed peculiarities of mind and body to his, or her, descendants—what a race composite, then, you and I must be!

A man is not, as popularly supposed, merely the incorporation of certain abilities, qualities and tendencies peculiar to himself; he is a microcosm of all which have ever existed, only with certain traits predominant which we call his individuality. It follows from this that it is a mistake for any one to assume that his individuality is fixed and unchangeable; it is merely a question of which side of his composite heredity shall be uppermost, and in that his will has a sovereign choice. He can exalt the best that is in him and put down the worst; or vice versa—it is only a question of trying hard enough. This explains a matter of common observation, that adults so often belie the promise of childhood; good children turn out badly, and bad children turn out well; the stupid boy grows up into the successful man, and the awkward girl into the graceful young woman; and the dear little Lord Fauntleroy, of whom everyone predicted good, develops into a most unlovely man.

In short, success depends less upon the hereditary qualities which happen to be uppermost at birth than upon the *kind of ambition*. This should be a great consolation and encouragement to those who consider themselves poorly endowed by nature.

That is not the usual explanation. It is generally regarded as an unfathomable mystery, variously explained, according to the observer's preconceptions, as "evolution," "degeneration," "environment," "Providence," or "the devil." But whichever of these explanations one may prefer, they all amount to this—that the qualities which first predominated have ceased to do so, and new ones have taken their place. It is like turning a kaleidoscope, so that an entirely new arrangement of the interior view appears. Most people leave the turning of their individual kaleidoscopes to circumstances, but this is as shiftless as it is foolish. Do your own turning, and insist on turning uppermost the qualities which you know are best.



## A Waiting Race.

[By Blanche Trennor Heath, in Opportunity.]

Young Adolphus O'Delay  
 Sat him down, one summer day,  
 On the pier 'mid toil and traffic's busy hum:  
 "All things come to those that wait,"  
 Did he muse, "as sure as fate,  
 And I mean to be here waiting when they come."

Men and ships went speeding forth,  
 East and West, and South and North,  
 But Adolphus like a barnacle stuck fast.  
 "All things come to those that wait!"  
 I am booked for something great,  
 If I can but keep on waiting to the last!"

His apparel grew so sere  
 That it brought him many a jeer;  
 "Tell us what's the latest fashion in the ark?"  
 "All things come to those that wait!"  
 I'll be fully up-to-date  
 By-and-By," was still his answering remark.

As the years went rolling by,  
 Bent he was, and dull of eye;  
 Yet he still continued feebly to repeat:  
 "All things come to those that wait!"  
 I shall have a fine estate  
 When my ship unloads her cargo at my feet!"

But he grew at last so frail,  
 That a stiff November gale  
 Swept him seaward in a current over-strong.  
 "All things come to those that wait!"—  
 But he found, alas, too late,  
 'Tis misfortune comes to those that wait too long!

A little boy declared he loved his mother "with all his strength." He was asked what he meant by "with all his strength," and he said: "Well, I'll tell you. You see we live on the fourth floor of this tenement; and there's no elevator, and the coal is kept down in the basement. Mother is dreadfully busy all the time, and she isn't very strong, so I see to it that the coal-hod is never empty. I lug up the coal four flights of stairs all by myself, and it's a pretty big hod. It takes all my strength to get it up here. Now isn't that loving my mother with all my strength?"

## Our Subjective Protectors.

A human being has inherent protectors. It is the business of certain faculties to protect mind and body. We need protection. We need protection from the forces of Nature, the ferocity of the animal and the selfishness of our own kind.

Our positive protectors are Combativeness, Self-esteem and Destructiveness.

By means of these we can positively defend ourselves, and physically in particular. They constitute a self-defensive armor.

Combativeness is our special protector in all cases of danger. It comes to the front. In emergencies it gives us coolness.

Self-esteem is more nearly our protector from the shafts of the tongue and pen. We are not entirely civilized yet—we talk about each other. We are subject to ridicule, sarcasm, criticism and censure. If we are deficient in Self-esteem we are stung by such and have to "grin and bear it." Self-esteem would ward it off; Combativeness would resist it. Self-esteem is the direct antidote of all kinds of criticism. It enables one to look down with contempt upon one's critics, or still better (in union with Benevolence) to pity them.

Destructiveness is only needed as a protector in the lower stages of civilization or in a wild country where animals abound. If one did not have enough of Destructiveness to kill the bear, the bear might kill him. All vicious and fighting animals are endowed with Destructiveness and Combativeness. These two elements are their weapons of defense. It is only by means of these that the animals can bite, kick, strike, peck, horn or butt.

Our negative protector is Cautiousness. By means of this mental element we watch for danger and flee. It is a rather poor protector, but better than none. Nearly all animals that are negative in Destructiveness and Combativeness use this faculty as a protector. What else could a rabbit use? He is deficient in Combativeness and Destructiveness and also Secretiveness, and therefore has to use Cautiousness and "get up and get" when dog or fox or man is looking for him. It is a "ground hog" case with him.

Some animals "play 'possum" as a protection—the opossum in particular. In other words they use Secretiveness alone and simulate death. We have heard of men "playing 'possum" to outwit a rattler or cobra, and succeeding. This is the fox's chief protection, too. All stealthy or sly animals are so by virtue of a predominant degree of this faculty.

The highest and best protection, however, is the faculty of Human Nature. This may be very aptly called our



civilized protector. By means of it we can read both man and animal and tactfully outwit both when bothered, criticised, bored or in personal danger. Secretiveness cannot read character and Self-esteem, Combateness and Destructiveness will jump in and "mix things" at the cost of life, without any sense.

Cautiousness will get so badly frightened that it cannot tell the difference between the word fight and fire and cause a whole audience to stampede as in Birmingham, Ala., recently.

For all kinds of emergencies Human Nature is the best and in conjunction with Self-esteem and Combateness will give us the tact of Lincoln, the self-possession of Barnum, and the courage of Sheridan.

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Don't let the song go out of your life;  
Though it chance sometimes to flow  
In a minor strain, it will blend again  
With the major tone, you know.

What though shadows rise to obscure life's skies,  
And hide for a time the sun;  
They sooner will lift and reveal the rift,  
If you let the melody run.

Don't let the song die out of your life;  
Let it ring in the soul while here,  
And when you go hence, it shall follow you thence,  
And sing on in another sphere.

Then do not despond, and say that the fond  
Sweet songs of your life have flown,  
For if ever you knew a song that was true,  
Its music is still your own.  
—Kate R. Stiles in Boston Transcript.

### Wonderful Mental Phenomena.

There is a class of mental phenomena to be found throughout the country that has no parallel.

It is more than wonderful.

It is supremely marvelous.

It is to be found in intellectual centers; universities and medical institutions abound with it.

We have watched it for years and marveled.

We have watched it and thought: Can such a thing be? We had to accept it against our eyes, our ears, our touch and all our intellectual faculties.

This mental phenomena is the fact that there are otherwise intelligent men and women *who do not know that they have any faculties, nor where their faculties are located.*

This is certainly remarkable mental phenomena.

### Expressions of Three of the Faculties.

#### Self-esteem.

The thoughts a man thinks are mirrored in his eye, that "he who runs may read." In the glance of a man's eye is readily discernible the cause of the shabby coat on his back. "Clothes do not make the man," but the man makes the clothes, and the cut and texture depend altogether upon the man and nothing whatever upon the Fates.

The thoughts a man thinks not only fashion the expression of his eye, the cut of his clothes, but the house he lives in, the wife he chooses, the family he raises, and every circumstance that comes to figure in his life.

A man thinking of himself as a poor, miserable "worm of the dust," whose mission it is to be somehow kicked and cuffed ("chastened," I believe the minister used to call it) into an angel on some other plane of existence, becomes a groveller, holding himself in readiness for the rebuffs he so richly deserves and lavishly receives.

The man who believes himself a lord of creation, with dominion not only over the beasts of the field and fowls of the air, but over every phase and stage of his existence, is that lord. And the contingency has not yet arisen that has said him nay.—Cassia Pratt Cantelon in "Suggestion."

#### Cautiousness.

The timorous man is ever out of luck. Whoso looks for defeat shall meet it hastening in seven-league boots over the desert sands to undo him.

Calm confidence gave the owl his reputation as a sage.

Consider that no one can really harm you, the ego, but yourself. So fear no one, and until you desire to harm yourself, refrain from distrusting your own power.

Take what comes, if you can't prevent it, saying all is good; and smile, and make the best of it.

No mental fence is too high for you to leap, excepting your fear builds it.

Fear is the mother of death. Fear of anything unnerves you for overcoming that thing.

Only the man who has no fear inspires it in others.

When you walk through the twilight wilderness with every black stump and rock and bush resolving itself into a Numidian lion or crouching hyena, learn to breathe with all the lungs, let out a few puckers in your solar plexus, and overcome that paralyzing fear.

Be it known to you all that in the great calmly rolling universe there is only one thing to be afraid of, and that one thing does not exist unless you create it.

It isn't failure that is to be feared, for fear of failure invites failure.

It isn't ill-health, for fear of disease will itself produce disease.



It isn't death that is to be feared, for that which fears and hopes and thinks has always lived, and cannot die.

It isn't poverty, for no man is so poor as he who fears to spend his last dollar.

No, the only thing to be afraid of is Fear. Be afraid to be afraid.—San Francisco Bulletin.

#### Mirthfulness.

Humor affects people in many different ways. I have seen people lose entire control over themselves under the influence of a joke, curl up on their seats, and be obliged to have the upper part of their backs tapped in order to recover possession of their respiration.

Others chuckle and titter until the joke gets perfect hold of them and they shriek. Some others make wry faces and swallow their saliva with great difficulty, as if it was a piece of tough steak. Many stolid ones enjoy a joke quietly without relaxing a muscle. You cannot detect the slightest outward sign of enjoyment, which, however, does take place—but inside.

On the other hand, there are some who actually suffer from the perpetration of a joke, who are tortured by it, who see nothing in humor but an offensive act of exaggeration and the distortion of truth. These people lack a sense, but they generally are most respectable and honest. They are shocked by a joke—nay, they resent it. Witness that good, honest straightforward German who was told by a Western wag that in California there were trees so high that it took two men to see to the top of them.

He never smiled. On the contrary, he frowned, and shrugged up his shoulders. "My poor fellow," said the man from the West, "I'm afraid you have no sense of humor——" "But that's not humor," quickly rejoined the German, "that's a lie." And so it was, wasn't it?

I know a man who was reading Charles Dickens' novel "Nicholas Nickleby." When he came to the opening chapter in which the worthy schoolmaster, Wackford Squeers is described, and read: "Mr. Squeers had only one eye, and a popular prejudice runs in favor of two," he stopped, closed the book, and looked reflective. "What's the matter?" I asked. "Well," he said, after giving me the quotation, "surely it is not a prejudice to prefer two eyes to one."

That man (and a clever one, too, he was) was one of the most honest men I ever met in my life.

When the White Star Line Company received from their builders their beautiful ship the Teutonic, in 1889, they gave her her trial from Liverpool to Portsmouth, where a great naval review was to take place. A large party was invited on board.

One evening a dinner took place at which many speeches were delivered. Senator Chauncey M. Depew, speaking of volunteers, referred to them as "men invincible in peace

and invisible in war." After dinner I was in the smoke room, sitting next to Lord S. "What do you think of the great American wit?" I asked his lordship. "Well," he said, "don't you think his remark about the volunteers was in very bad taste?"

I was once relating to an Englishman how Mark Twain, having once to reply to the toast of literature, said: "Where are they now, the great ornaments of literature? Aeschylus, Homer, Euripides, Sophocles are dead, Horace and Virgil are gone. Shakespeare and Milton have left us (a pause) I don't feel very well myself." The Englishman reflected a little and said: "Don't you think it was rather conceited in Mark Twain?"—Max O'Rell in Chicago American.

#### The Object of Education.

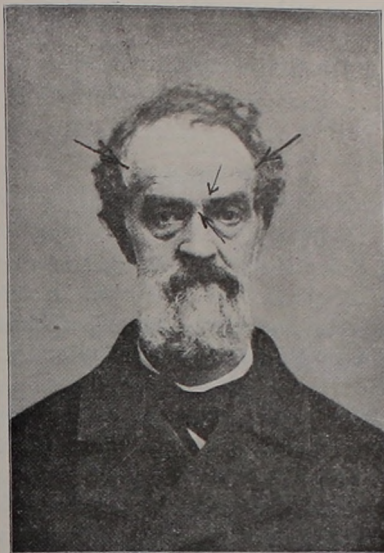
Do not forget, father, that the object of education is not learning but ability. True, the educated boy has learned something. He has gained a knowledge of language and science and art and history and mathematics, but he has learned how to study, how to think, and how to acquire knowledge, which is far more important. He has learned how to gain more and important knowledge, and how to turn it quickly to practical account. He has gained from teacher and books and study and schools and scholars that mental training and moral discipline which is life's best power—we call it character! There must be hewers of wood and drawers of water. The supply will equal the demand. As the merchant is more than a salesman, the mechanic more than a carpenter or plumber, the engineer more than a surveyor, the agriculturist more than a digger in the soil, so father, if you want your boy to be that something more, keep him, if possible, a little longer at school—as long as he is hungry for knowledge, and making good use of time and means. It means sacrifice for you, but it is growth and power for him and he will repay you for it all an hundred fold! Yes, keep him at school.—Self-Culture.

Be still and strong.

O Man, my Brother! hold thy sobbing breath  
And keep thy soul's large window pure from wrong  
That so, as life's appointment issueth,  
Thy vision may be clear to watch along  
The sunset consummation-lights of death!

—E. B. Browning.





*William E. Brookway—Forger and Counterfeiter.  
Positive Mechanical Faculties used in a Criminal way.  
Notice the Development of Constructiveness, Size and Form.*

### Nothing But a Bump.

The nose is nothing but a "bump." It is merely one of those abnormal excrescences on the face that have no meaning or use. It represents nothing. According to the "dictionary" and "learned college professors" it was probably caused by a brickbat. It is all on the "outside" of the face. It has no relation whatever to the brain. It is "nonsense" to talk about the "function" of it. One cannot tell anything about what it is for by the closest examination. Neither its size nor shape mean anything. One might as well feel of the "knobs on a safe and tell how much money is inside" as to examine a man's nose and tell anything about his voice, breathing and sense of smell. People with big noses, little noses, long noses, broad noses, narrow noses have just the same character, lungs, respiration, energy, voice and sense of smell. One can smell just as well without a nose as with it. It is only an "invention." You might as well study a "bump on a log" as to study the nose.

Go ask your doctor if there is any reliability in the report that the function of the nose has been discovered. There are men and women faking the people by making facial examinations and telling them that they have noses and that they have discovered its function. Such fakers ought to be "tarred and feathered."

If our readers will make inquiries of their physicians

or college professors they will quickly learn that all of this "assumption" that the nose is an organ and has a function is all "rot." Keep away from those who claim that the nose is the organ of smell. As we said in the beginning, it is merely a "bump" caused by "falling down on the ice," or something or other.

### Nuggets of Gold.

Love forgives. Love uplifts. Love sustains. No mortal who loves can ever fail.

\* \* \*

Love and Jealousy are like the rose and the thorn—they oft abide together, but when one is found the other is cast away.

\* \* \*

Love knows no idolatry; it is no respecter of persons; it adores not a frame or an individual, but the ideal these may represent.

\* \* \*

Love seeks not *you*, but what it thinks you are.

\* \* \*

Love is the Goddess of Liberty. Jealousy is the Slave Master of Tyranny.

\* \* \*

Love breaks the stiff neck of Pride and melts the icy heart of Selfishness.

\* \* \*

Love can see no sin, for her tears have washed the stain away before her eyes could behold it.

\* \* \*

Love and Sadness, Like Music and Melancholy, abide together.

\* \* \*

Love is the most joyous of all pains, for it is the pain in the healing of life's wounds.

\* \* \*

Love loves for Love's sake; nor money can buy, nor armies conquer, nor prison cells confine it.

\* \* \*

Love loves because it cannot *but* love. Why does the sun shine? Why do birds sing? Why do the tides flow and ebb?

\* \* \*

He who loves once always loves; he has tapped the fountain of his being and the waters never cease to flow.



### How the X's Educate.

A singular fact in the history of a prominent Philadelphia family is little known to the public. For three generations no boy belonging to the X's has gone to school or to college. They believe that originality and strength are destroyed in the child that is trained in a class. To give it a chance for full growth, its idiosyncrasies must be studied by men wise enough to check or develop them. The X's, fortunately, have had money enough to carry out this theory with their boys.

We may laugh at their theory. But is there nothing in it?

Just now, in September is the time to inspect our methods of education. Schools are opening from sea to sea; millions of children are marching into them. The nation smiles approval. Education is our fetich, and the sight of countless little descendants of Englishmen, Irishmen, Gauls, Negroes, Huns and Jews destined to as countless differing occupations in life, and mastering them all from the same pages of the same half-dozen books, is, in our eyes, a glimpse of the millennium.

Some grumbler now and then, however, suggests that there is too much keeping step—too much marching in cohorts. Is human nature, he asks, really developed best in a lump?

Our grandfathers grew singly. A godly father, a praying mother, incessant naggings at home, a half-dozen books worn out by many readings—all these influences made an individual of each boy, distinct from his fellows.

But, nowadays, the American infant is born one of a gang. He does not lie in his mother's arms absorbing her love and her peculiarities and those of her race. He is fed, with ten thousand other babies, on the same Warranted Compound of sugar and starch.

In the Kindergarten these ten thousand human beings are taught to think and work alike.

When he reaches manhood he does not gain separate personality. He is one of a party, a Union, a Trust, a Combine. He has force or meaning in the world only as a member of a body. He does not live in a home, he boards in a hotel, his wife divides herself among many clubs. He has no old book for a friend to turn to when he is alone; the forty screaming voices of the Sunday paper are his only literature. There are no poor cripples or orphans who turn to him for help and a kind word. He sends a check once a year to the Organized Charities and so washes his hands of the poor. Indeed, all of his thinking and feeling are done by some organized body or other. He recognizes bits of himself in all the doings of the Mine Operators or the G. A. R.

The theory of the X's is that each human being has a right to an individual, full development. We throw all of our children into the one hopper—as bits of flint are rolled and

rolled together to make round, dull marbles—all alike, and, all alike, of little value.

We laugh at the X's. But are we wise?

*Saturday Evening Post.*

### A Sketch.

In reading Burns it seems to me that he revealed at the same time the height and depth of man. I could hear him laugh; a laugh that spoke freedom and mocked his bonds. He faced poverty and misrepresentation and a world that promised him nothing. And so he dipped down within himself and found riches the world could not give; riches that enrich the world that spurned him. From the munificence of his nature, so all-comprehensive, so accurate in the balancing of good and evil, the prophecy of that which will triumph over every ill bubbled up in irrepressible joy, and he laughed; the richness of his nature could find no better expression than a laugh. I do not know that Burns really laughed at all. But as I think about him, the triumph of the man seems to reveal itself to me in a laugh that means more than language can express; a laugh full of tenderness and sympathy and big hearted forgiveness; and leniency for the ignorance of unjust criticism; full of a comprehension of human nature not as it reveals itself, but as it will sometimes be capable of doing. I think he was nearer the perpetual fountain of unalloyed happiness which lives in each of us than the rest of the race; it overflowed from his as often as the weight of the world was lifted from it.—Selected.

The mother may be a well-meaning soul, and succeed in training some of her children to become reputable citizens; but she tries, maybe, to manage them all in the same manner, forgetting that they have diverse natures and that what is food for one may be mental poison to another. If the boy wants to be a blacksmith she will insist on his swelling the unemployed army of doctors. If he wants to be an artist, and shows exceptional talent for art, she has made up her mind to put him into business, and to an office stool he must go—to become a dismal, dissatisfied failure. This she will call "firmness," and will insist on her right to choose a profession or trade for her son, just as she insists on her right to choose a husband for her daughter.

If every mother were to do her duty honestly, diligently, and unflinchingly by *all* her children, we should need no reformers but *mothers*, and the next generation would be leavened with more honest, truthful, and sincere men and women and by fewer of the pessimistic and cynical money-grabbers of today.—Alice Rollins Crane in *Arena*.



## The Discipline of Memory.

By Grace Blanchard.

[Here is something good about the discipline of memory. There is no *faculty* of memory, however. Editor.]

In the rudiments of learning we are impressed with the possibilities of use. No fact is more faithfully inscribed, that mankind may be benefited, than the one that treats of physical development through habitual exercise. Recognition is due this as a fundamental truth; yet this same truth rarely applies to man's mental development. Though memory is one of the first faculties to be aroused in the mind, it is at the same time one of the most neglected, which is the result of not having the proper realization of the power centered in it; for this in itself is a force almost without limitation.

The time was when a poor memory was granted the indulgence due to a deficiency, but today we find a defective memory the direct outcome of ignorance or indifference. The assertion may be verified by recorded instances of so-called phenomenal memories. The great botanist, Professor Asa Gray, at once can recall the names of twenty-five thousand plants. Ten thousand verses of the "Rig Veda" have been accurately preserved in the memories of the Brahmans. Thousands of Mohammedans, likewise, know the Koran word for word. The same astonishing memory was displayed by Mozart in music. We find in these specifications that phenomenal memories were the outgrowth of exertion and were not great gifts individually bestowed. The force of concentration converted those ordinary faculties in to the almost marvelous. The study of harmony was Mozart's existence. His great love for music rendered the memorizing of it rather a pleasure than a task. The botanist had at his command the names of thousands of plants because he devoted to them a lifetime of study.

In the pruning of a plant, if but one bud remains and all the great strength of the root goes into it, maturity brings the bud to a state of perfection. In this we have a common law of Nature. The mental effort is governed by the same principle. Desire is the great root that forces memory into a growth of perfection; though not from a half-hearted desire can we hope for the fulfilment of our aspirations. The memory, like the mind, becomes dwarfed by disuse; and only by the aid of constant exercise can we make it the masterful faculty that Nature intended it should be.

To entertain a clear conception of memory it is necessary

to compare it with our physical construction, that the difference may be manifest. The body is constantly renewing itself: several complete transformations take place in the physical mechanism during the average life; while the memory, in creating for itself new proportions, loses nothing of the old. Thus it is that impressions made upon this faculty in youth are indelibly fixed. No greater gift was ever bestowed upon the human family than these repositories in which to store knowledge for coming years. No greater provision was ever afforded man than this vast fund from which he may draw without diminishing the supply.

It is generally conceded that the impressions received in childhood are more lasting than those received in later years; but this fact cannot be attributed to the failing of memory. Youth is the state of enthusiasm. It is also one of absorbing interest. It is the impressionable age, in which we find the keenest susceptibilities. For this reason the child retains that which would have passed readily in after years. The more mature memory gives evidence of a lack of discipline; for life does not continue to present incidents of such interest as to claim the entire attention. The age of wonder passes, and then comes the time when the memory must be kept in training by one's own diligence, which is solely a matter of riveting the attention upon that which is to be retained. Memory cannot be relied upon to serve us faithfully while our attention meets the demands of the future, and, at the same time, trust implicitly in its capacity to receive and distribute for every present need. That we may receive the full benefit of memory it must be susceptible, ready, and retentive—a condition that is always within its possibility. The power to mold for himself this faculty into whatsoever he chooses is given to every individual; and it is due to memory that it be given full, complete recognition, that it may return to us its unlimited achievements. From this source comes one of the greatest joys that belong to mortality; and only the loss of memory can bring mankind to a proper realization of its worth. To be deprived of this possession would be to leave destitute the mind and soul and sweep into everlasting oblivion the past.

Of such great magnitude is this matter that we are daily confronted with the result of its neglected possibilities. However great a taskmaster discipline may be, it is from this school that memory must receive its greatest benefit. The simple act of continued or repeated practise will make memory as Nature intended it should be—the ready servant of the will. It is through neglect that this faculty becomes crippled. We rob it of freedom by denying it the full power of its capabilities; just as the muscles are robbed of robust proportions by disuse. When Nature gave to man the priceless gift of memory, it had yet to be perfected. That is man's part. It is the clay in the hands of the potter, waiting to become the creation of the will.





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### A SPECIAL OFFER.

To all those who subscribe for Human Faculty this month the balance of the year will be given free.

### That Which Makes Broad Heads.

Broad heads are made so by particular elements of human nature. They do not just happen to be broad. They are broad by virtue of certain faculties. The faculties that make broad heads are Destructiveness, Alimentiveness, Acquisitiveness, Secretiveness, Vitativeness, Amativeness, Cautiousness, Sublimity, Ideality, Constructiveness, Mirthfulness, Tune, Order and Number. When these faculties are all highly developed one will have a broad head unavoidably. These are the broad head makers. There

is no other reason whatever for broad heads. Climate, habit, custom, race have nothing whatever to do with making broad heads, except so far as the development of these faculties is concerned. Just as certainly as these faculties are strong in any man, woman, child or nationality, their heads will be broad. Just so certain as these faculties are weak in the same, their heads will be narrow. This is the truth and nothing but the truth. Anthropologists may study forever and never find out why heads are broad unless they get at the *faculties* that make them broad.

### THAT WHICH MAKES LONG HEADS.

Certain faculties make long heads as other faculties make broad heads. The broad head makers never make long heads. They stay at home and attend to their own business.

There are two divisions of long head makers, viz.: certain intellectual faculties in front and certain social faculties behind. The faculties that make a long head backward are Parental Love, Inhabitiveness, Continuity, Friendship and Conjugality. These make a long back head. The faculties that make a long forehead are Individuality, Form, Language, Size, Weight, Color, Time, Locality, Eventuality, Causality and Comparison. If one is weak in these faculties he will have a short forehead.

If the faculties above mentioned that make the back head long are also weak, one will have a very short head from front to back.

Here is an absolutely true explanation of why certain people and even certain nationalities have short heads.

If the faculties of the back head and forehead are highly developed and the faculties that make the side head are weakly developed, one will have a long, narrow head. There is no other reason under the sun, except malformation, why one has such a head.

We very respectfully call the attention of physiologists, anatomists and anthropologists to this overwhelming truth.

There is an immense amount of good ability and time wasted in the study of mankind simply because the students have no place to begin nor any scientific foundation for observation. They commence anywhere and end nowhere.

### THAT WHICH MAKES HIGH HEADS.

Heads do not grow tall because of climate. They grow tall because certain faculties fill them out. Our top heads are made by certain absolutely known faculties. These are Veneration Benevolence, Human Nature, Suavity, Imitation, Spirituality, Hope, Conscientiousness, Approba-





*The above illustration speaks volumes. All broad headed animals are selfish, vicious and carnivorous. Narrow headed animals are not. They CANNOT be because they lack a positive development of the faculties that make them so. The same is true of mankind.*

tiveness, Self-esteem and Firmness. These are emphatically the high head builders. No human being can have a high head without a strong degree of part of these in his mental makeup. Remember that faculties are mental; they belong to the mind or soul; they constitute the mind or soul; they build their brain organs according to their location in the brain. The above named faculties build high

heads because they are all located in the coronal or top parts of the brain. They give one a high head in the crown, in the center and in the frontal part of the top head.

Here is more truth in regard to head formations than one can get from all of the libraries and universities on the face of the earth—ininitely more.





*Use your own eyes. Notice the attraction of men, women and children with broad heads for "scraps" of all kinds. Also notice how true the opposite is.*

Do not fret over your own mistakes or others'. Look for a lesson, a suggestion in them. Turn them to some good account. Make something that has been unprofitable to you in one direction, to be profitable in another.

You who are face to face with some difficulty have either of the two following courses before you:

One course is—that you are overwhelmed with the problems, and sink beneath their weight.

The other course is—that you are master of the Situation, and transform conditions into some means of Service.

You have your own Choice—you may accept either course.

Look to your mind. There is where your Opportunity lies enfolded. Control your thoughts; allow no dismal fancies to obscure your mental vision. And your feelings—look after them. Be in all things Master—Master over your Self—over your Forces.—Fred Burry's Journal.

### How to Disseminate Phrenology.

W. N. Holmes.

In order to disseminate or spread anything we must have something to spread, and to think of spreading the great truths of Phrenology without precisely knowing what this science is, is like sowing without seed. It is not sufficient to know that there are 42 faculties, and that everyone has these faculties in different degrees of strength; that certain characteristics have their source in certain mental elements. More than this is necessary; in order to spread it you must thoroughly understand it as a Psychology, a science of the mind based on laws or principles of nature, and hence as solidly founded as anything in the Universe can be. We cannot all be practical Phrenologists, but if there is anything that is useful, an absolute necessity and



indispensable to every one of the human race, it is a knowledge of the science of the mind called Phrenology. It would be just as great a science with any other name. Those capable of studying and practicing it, both as an art and a science, of course can give better instruction, but every one should at least study the science. It is such a great help in all spheres of life; it shows exactly and specifically the constitution of every individual mind, which is something no other Psychology can do. In getting an exact mental map of your mind you will know what you have and what you are deficient in; you will not under- or over-estimate yourself, but will base your estimation on facts. You will know the extent and power of your talents. It gives you a better idea of the value of your mind, and you will think too much of it and have too high a regard for it to use up its force in dissipation, but you will make your best efforts to develop and strengthen it. Young people should know it because it will give them a special power against temptation; who would want to let a 42nd part of the mind control all of it? It will give a worthy ambition in the right direction; it will enable them to select the right kind of husband or wife; it gives them definite knowledge in regard to educating a child before and after birth; it is alike valuable and invaluable to everybody. It gives the information necessary for a successful life. It broadens the mind in every direction, and gives views of life that cannot be gotten from any other source. It blames no person for his faults, nor praises him for his virtues, because both are inherited; but it does blame him severely if he does not overcome his faults with the aid of this knowledge of Phrenology; it explains the character of nations and individuals; it gets at every kind of human life from the lowest animal to the highest spiritual.

A science that offers so much to humanity ought to be received with open arms and minds, but it meets the same reception that other truths before it have encountered. Prejudice for old notions is too strong, hence we should be especially careful as to how we try to spread the truths of Phrenology and make it plain to others; if we do not start right we will very likely do more harm than good. There are too many who think they understand, and talk very learnedly about Phrenology simply because they have read a few books and have heard some lectures; they do not understand it at all, only know about it. If you ask them about the source of some of their desires, feelings, emotions, likes and dislikes, thoughts, etc., they cannot answer definitely. Before you can advise others as to how to improve and how to live, you ought to have some experience yourself. You should always be conscious of what faculty or faculties are acting in you.

In order to test yourself you must try and trace every mental and physical action to its source in the faculties of the mind both in yourself and others. We are all more or less one-sided, but we should not allow ourselves to play on one string all the time; it becomes too monotonous. If

we always follow the same old road, we will not enlarge our views.

But to get down to practical ideas about spreading Phrenology: Do not talk to a practical man (strong perceptive) about the higher philosophy Phrenology leads to. Do not talk to a theoretical man (predominant Causality) about the art of Phrenology; he wants the philosophical part of it. Do not talk to a selfish man about the high moral and spiritual truths Phrenology teaches. Do not talk to a moral or spiritual man about the pecuniary benefits he can derive from it. Tell a social man of the greater social pleasures he may enjoy with his social faculties under intellectual control. Arouse an aspirational man's ambition to find out his true ability and talent, and learn the best way of making a complete success. We should be positive and careful about what we say; if we go about it in an indifferent, careless, negative manner, people will not get a very high opinion either of us or of Phrenology, because every school is judged by its adherents. A start in the right direction is a thorough, conscientious examination which everyone should have, and which everyone must have in order to know themselves; then you can at least spread Phrenology by talking about the benefits you yourself derived from it, and about the specific manner in which each individual is read. You do not get to know nearly as much about yourself by listening to phrenological lectures, as you do by getting an examination of your special mental constitution; but after knowing yourself, the lectures will greatly improve your acquaintance with yourself.

In conclusion it will be pertinent to say: Study Phrenology well enough to use it in your own life and really feel it; make it a part of yourself so that people can see its effect in your life, and you will do more good by being an example than by simply talking about it. You can describe a great deal more vividly what pain is after you have experienced it; you can talk more eloquently about Phrenology after you have felt its effect. Is it not worth while to use our greatest efforts in trying to spread a knowledge that will so infinitely help everybody? Think of all the vices, crimes, sickness, suicides, broken hearts, mis-marriages, failures, the births of abnormal children, idiots, and general unhappiness of many of the human race, which could not and would not exist if people would learn to know themselves and others.

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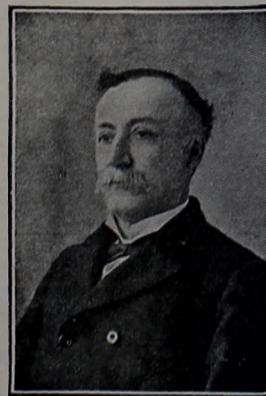
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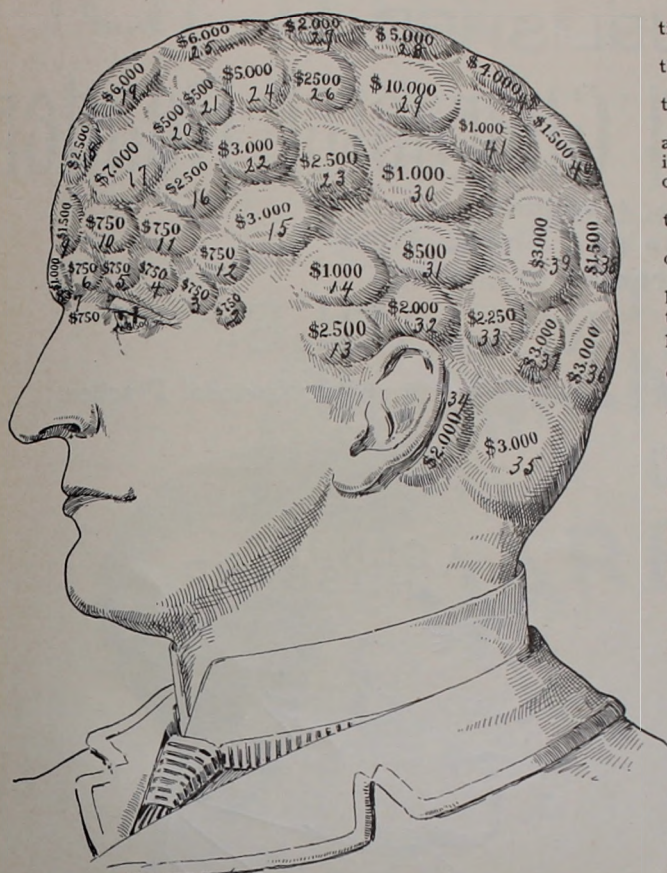
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The lowest faculty in position is Amativeness (35). This is located in the cerebellum and can easily be detected externally. Directly backward from the crifice of the ear and about one inch back of the bone behind the ear you as a rule will find the location of Amativeness. There is often a fissure that can be seen and felt immediately above it. This fissure is the external indication of the separation between the cerebellum and the cerebrum. Amativeness is also on each side of the occipital protuberance that may be seen or felt on the lower back head of many.

The center of Parental Love (36) is about one inch above this occipital protuberance and on a horizontal line from the tip of the ear backward.

Inhabitiveness (38) is immediately above Parental Love and directly below the suture (perceptible on many heads) that unites the occipital bone and the two parietal bones. Observe closely some man with a bald head and you will probably see this suture distinctly.

Immediately on each side of Inhabitiveness and just where the back head rounds off forward and backward is the location of Friendship (39).

Immediately below Friendship on each side of Parental Love and directly above the center of Amativeness, is the location of Conjugality (37).

Directly behind the ears, under the mastoid bones, is the location of Vitativeness (34).

About one and one-half inches from the center of the top of the ear backward is the location of Combativeness (33).

Press the tips of the ears against the head and you are upon the location of Destructiveness (32).

A little lower than and in front of Destructiveness and directly above the zygomatic arch, which can be distinctly seen and felt, is the location of Alimentiveness (13). It is about three-fourths of an inch forward of the upper fourth of the ear.

Directly above Alimentiveness approximately an inch, is the center of Acquisitiveness (14).

Directly backward from this and above Destructiveness, only a little farther back, is Secretiveness (31).

Immediately above Secretiveness, on the corners of the head, is the location of Cautiousness (30). The men can locate this when it is large by remembering where a new stiff hat pinches their heads most.

Directly up from this sufficiently to be over the curve and on the side of the top head is the location of Conscientiousness (29).

Directly backward and over the curve of the head is the location of Approbation (41).

About one inch from the center of Approbation toward the center of the head is the location of Self-esteem (42).

Continuity (40) is directly downward toward Inhabitiveness, while Firmness (28) is directly forward and upward. Continuity is above the suture, which is between it and Inhabitiveness.

To help locate Firmness (28), draw a straight line up from the back part of the ear to the center of the top head and you will be on the center of it as a rule.

Directly forward of Firmness, filling out the center of the top head sidewise and lengthwise, forming the central part of the arch, is Veneration (27).

On each side of Veneration, only a little backward and directly in front of Conscientiousness, is Hope (26).

An inch forward of Hope and on each side of the frontal part of Veneration is Spirituality (24).

Directly in front of Spirituality is Imitation (21).

Directly toward the center from Imitation, forward of Veneration, and cornering with Spirituality is Benevolence (25).

Directly forward of Benevolence, just where the head curves off to begin the forehead, is Human Nature (19).

On each side of Human Nature, directly in front of Imitation is Suavity (20).

Directly downward from Suavity, causing a square formation to the forehead, is Causality (17).

Between the two organs of Causality in the center of the upper forehead is the location of Comparison (18).

Directly downward from Comparison in the very center of the forehead is Eventuality (9).

Below Eventuality, covering the two inner corners of the brows, is the location of Individuality (8).

Directly below this, causing great width between the eyes, is the location of Form (7).

On each side of Form, and indicated by projecting or protruding eyes, is the location of Language (1).

Directly outward from the corner of the eye is the location of Number (2).

Under the corner of the brow and directly above Number is the location of Order (3).

A half an inch along the brow from Order toward the center of the forehead and directly above the outer part of the pupil of the eye is Color (4).

Between Color and Weight (5), there is a little notch that runs diagonally upward. This should not be taken for a deficient faculty. Weight is on the inside of this notch and above the inner part of the pupil of the eye.

Size (6) may be found directly between Weight and the faculty of Individuality.

Locality (10) is diagonally upward from Size.

Time (11) may be found immediately over Color, outward from Locality and a little higher, and under the outer part of Causality and the inner part of Mirthfulness (16).

Tune (12) is directly outward from Time and over the ridge that may be found on the majority of angular craniums, and upward and inward from Number and Order.

Directly above Tune, slightly inward, is the location of Mirthfulness (16).

Directly back of Tune, filling out the middle of the side temple, is the location of Constructiveness (15).

Immediately above Constructiveness, rounding off the head toward Imitation and Spirituality, is Ideality (22).

Directly back of Ideality, above Acquisitiveness and in front of Cautiousness, is the location of Sublimity (23).

This instruction with a careful study of the location of the organ as indicated upon the model head will enable one to approximate their location.



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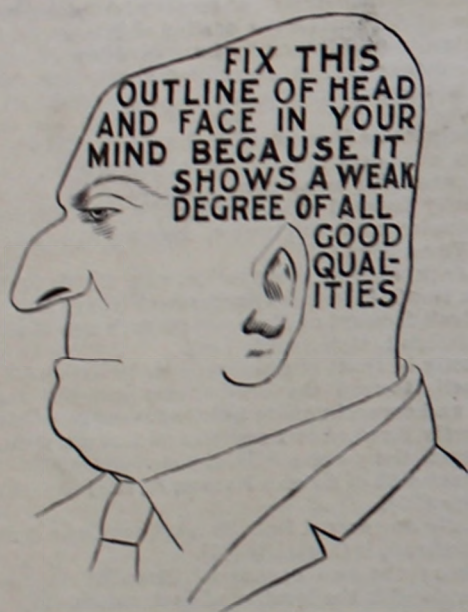
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